1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

555 finely graded scale of social eminence. (See Plates 33–36.)

●425 511 A married man received a plot of land directly from the clan or else took over his father's fields if the latter were too old to work. Diligent husbandry, eked out by making stone tools, pottery or practicing some such craft for barter, could produce a good living. Unmarried men helped their fathers and were able to add to their prestige by taking part in the numerous military campaigns.

[721] 555 Since the capture of victims for sacrifice was the chief glory of war, an able soldier who could subdue his enemies and drag them to the rear received much honor. According to the number of captives taken, a warrior had the right to wear an increasingly elaborate costume. Consistently successful warriors [575] could enter an order, like the Knights of the Eagle or the Ocelot (often referred to as Tiger), which performed special dances and rituals. Sometimes a warrior of unusual prowess received additional grants of land or more often obtained an increased portion of the clan's share of tribute. Having reached an established position by this means, he had a more important voice in clan councils and might attain a seat in the council itself. A special honorific, *tecubtli* [554] (grandfather), which corresponds to chief among the North American Indians, distinguished these men. The title signified high social, but not official, rank, and from these men who had distinguished themselves by probity, bravery and religious observance, high elective and appointive posts were filled.[a]

624 In this stratum there were many positions of honor and influence, which, like petty political offices in small North American towns, were held in connection with some other means of livelihood. There were officials who kept order in the markets and tribunals which settled disputes in clan

15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

618 It
423 could neither be alienated nor sold; in fact, there is no trace of
● [425] barter or sale of land, previous to the conquest.[89] If, however, any calpulli weakened, through loss of numbers from any cause whatever, it might farm out its area to another similar group, deriving subsistence from the rent.[90] If the kinship died out, and its lands therefore became vacant, then they were either added to those of another whose share was not adequate for its wants, or they were distributed among all the remaining calpulli.[91] The calpulli was

21), or an enclosed area, and if we connect it with the old original "chinamiti" we are forcibly carried back to the early times, when the Mexicans but dwelt on a few flakes of more or less solid ground. This is an additional evidence in favor of the views we have taken, of the growth of landed tenure among the Mexican tribe. We must never forget, that the term is "Nahuatl" and as such recognized by all the other tribes, outside of the Mexicans proper. The interpretation as "family" in the QQuiché tongue of Guatemala, which we have already mentioned, turns up here as of further importance), th. is chiefs of an old race or family, from the word Calpulli or Chinancalli, which is the same, and signifies a quarter (barrio), inhabited by a family known, or of old origin, which possesses since long time. a territory whose limits are known, and whose members are of the same lineage." "The calpullis, families or quarters, are very common in each province. Among the lands which were given to the chiefs of the second class. there were also calpullis. These lands are the property of the people in general ("de la masse du peuple") from the time the Indians reached this land. Each family or tribe received a portion of the soil for perpetual enjoyment. They also had the name of calpulli, and until now this property has been respected. They do not belong to each inhabitant of the village in particular, but to the calpulli, which possesses them in common." Don Ramirez de Fuenleal, letter dated Mexico, 3 Nov. 1532 ("Recueil de pièces, etc., Ternaux-Compans, p. 253). "There are very few people in the villages which have lands of their own . . . . the lands are held in common and cultivated in common." Herrera (Dec. III. lib. IV, cap. XV, p. 135) confirms, in a condensed form, the statements of Zurita: "and they are not private lands of each one, but held in common." Torquemada (Lib. XIV, cap. VII, p. 545). Veytia (Lib. III, cap, VI, p. 196). "Finally there were other tracts of lands in each tribe, called calpulalli, which is, land of the calpules (barrios), which also were worked in common." Oviedo (Lib. XXXII, cap. LI, pp. 536 and 537). Clavigero (Lib. VII, cap. XIV). Bustamante ("Tezcoco, etc.," Parte IIIa. cap. V, p. 222).

[89] Zurita (p. 52). "He who obtained them from the sovereign has not the right to dispose of them." Herrera (Dec. III, lib. IV, cap. XV, p. 135). "he who possessed them, could not alienate them, although he enjoyed their use for his lifetime." Torquemada (Lib. XIV, cap. VII, p. 545). Disputes about lands are frequently mentioned but they refer to the enjoyment and possession, and not the transfer of the land. Baron Humboldt ("Vues des Cordillères et monuments indigènes des peuples de l' Amérique," Vol. I, Tab. V), reproduces a Mexican painting representing a litigation about land. But this painting was made subsequent to the conquest, as the fact that the parties contending are Indians and Spaniards sufficiently asserts. Occasional mention is made that certain lands "could be sold." All such tracts, however, like the "pillali" have been shown by us to be held in communal tenure of the soil, their *enjoyment* alone being given to individuals and their families.

[90] Zurita (p. 52). "In case of need it was permitted to farm out the lands of a calpulli to the inhabitants of another quarter." Herrera (Dec. III, Lib. IV, cap. XV, p. 134). "They could be rented out to another lineage."

[91] Zurita (p. 52). "When a family dies out, its lands revert to the calpulli, and the chief distributes them among such members of the quarter as are most in need of it."